

HERE I AM GOD, SEND ME: REESTABLISHING  
MINISTRY SYSTEMS FOR EMPOWERING  
GROWTH AND VITALITY

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## **ABSTRACT**

# **HERE I AM GOD, SEND ME: REESTABLISHING MINISTRY SYSTEMS FOR EMPOWERING GROWTH AND VITALITY**

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This project re-establishes music ministry systems in the Thirty- First Street Baptist Church in Richmond Virginia. In this context, qualitative research, workshops, and interviews employed brought about revitalization. This process brought about attitudinal changes by reviving system tools that were obsolete. This process made membership realize that structure was in place before this current administration took office twenty-five years before. The findings reflect that members of the ministry welcomed structure. By request of ministry members, educational tools needed to raise this ministry to another level is in order. Additionally, increased progress will take place based on the desires of members.

## **DEDICATION**

This project is dedicated to mentors, Dr. Angela Washington and Dr. Donnell Moore who has guided this process academically and professionally. In addition, this project is dedicated to the context of the Thirty- First Street Baptist Church who has allowed the opportunity to work and use their context has a model.

## **INTRODUCTION**

In the following dissertation, one will find content related to the Thirty-First Street Baptist Church in Richmond Virginia. This context has encountered problems in its infrastructure and internal management systems. No different from any other context, this particular church is a work in process due to being a multifaceted and multilayered ministry. While the process of strengthening the internal controls of this church ministry is ongoing, the focus of this project is limited in scope to a 6 to 8 week period in order to meet the implementation deadlines as outlined by the Doctor of Ministry program at United Theological Seminary.

The Music Ministry of the church is the focal point of this ministry project. The Music Ministry is a critical ministry in the life of the church and yet, it finds itself suffering from systemic patterns of administrative neglect. As a result, what appears to be a well maintained and functioning ministry on the surface is actually a ministry that functions by the grace of God due to a lack of care and music education. This project is an attempt by the writer to revitalize and overhaul an antiquated system of choral music preparation in order for choirs to give God excellence in the area of worship through music.

Music in this context is an integral part of worship. It has the ability to aid in the transformation of the congregation and touch the community. However, due to antiquated music systems and a lack of awareness, transformation through the music ministry has

not taken place within the last twenty-six years. In order to provide a vital and relevant choral music ministry system for the church, the writer has to systematically dismantle previous systems without dishonoring the historical legacy of the past. Simultaneously, to the process of establishing a viable music ministry system of the church, the writer has to ensure that the integrity of the music ministry does not have an adverse affect on the life of the congregation.

The writer, Alvin Campbell did not choose this area of ministry; rather it chose him based on his special training and experience as a minister of music and pastor. Therefore, a providential encounter between writer and congregation took place in order to position this congregation for growth and vitality.

Within the pages of this document, the reader will encounter the writer's attempt to engage scholars in the field of ministry with an emphasis in music. In their conversations, Process and Liberation Theology cross paths as they apply to the Thirty-First Street context in Richmond Virginia. In addition, experts in this field of study will give light to church, culture, and community.

Biblical foundational discourse will take place in terms of how the Bible signifies examples of God revitalizing congregations in both the Old and New Testaments. A historical approach will discuss what happened through the ages as the church reformation takes place. This will allow readers to hear the voices of the reformers. The theological foundation will aid in our discussion.

Finally, research methodology will assist readers view the approach used to revitalize the music ministry at the Thirty-First Baptist Church. The hypothesis, the



intervention, research design, and measurement will solidify the validity and merits of this project.

Once the project implementation has been completed, data analysis will be performed. In this section, the reader will be able to examine the data obtained from program participants and understand how the writer arrived at conclusions that either supported or disproved his original presuppositions and stated hypothesis.

Reflection, summary, and conclusion review allows the reader to observe Campbell's findings. This area will allow readers to see a more personal view of the author. This reflection gives the detailed account of Campbell's problem areas in this project. It will show how Campbell would arrange things differently given certain conditions.

Campbell's theological perspective will give light to the temperament of the music ministry and the congregation at large. In addition, the reader will see how Campbell would restructure areas of this ministry and how this project can be replicated in other congregational settings.

## **CHAPTER ONE**

### **MINISTRY FOCUS**

Alvin Lewis Campbell was drawn to the ministry of Thirty First Street Baptist Church by divine intervention. During the early nineteen-eighties, this church became the church of choice of many who were Richmond residents. This attraction was due to the new pastor, Reverend Doctor Darrell Rollins. Doctor Rollins was a pastor who had encountered many challenges. He understood what it meant to be in ministry while encountering challenges as a preacher and pastor. Alvin Campbell saw years before accepting his call to ministry that Doctor Rollins had a divine gift for aiding in the restoration of broken preachers. He helped ministers to grow who had experienced reputational damage. Campbell respected the gift he saw in Darrell Rollins. In his observance of Rollin's gift, Campbell had no idea he would ever be a broken preacher in need of Rollin's nurturing.

After Alvin accepted the call to ministry, he went through trials and tribulations only to find himself broken. Once he returned to Richmond Virginia, he found himself at the Thirty-First Street Baptist with Doctor Darrell Rollins. Doctor Rollins, with the help of the Lord, picked Alvin up and dusted him off. This opportunity gave him a chance to build a relationship with the congregation. It also helped to restore the dignity of his ministry. During this time, Alvin returned to the seminary to complete his Masters of Divinity Degree. At this point, Reverend Campbell has become part of the congregation.

Campbell has a good concept of the church family. He had seen the transition between pastors and the issues the congregation now face. This transition signifies an intersection between Campbell and the congregation.

The intersection between Alvin Campbell and the Thirty-First Street congregation began with service. Campbell came to this ministry with expertise in music ministry. Thirty-First Street Baptist Church was in need of a choir director and accompanist for the music ministry. This was the beginning of their ministerial intersecting. He is the only musician on their staff who has earned degrees in music and education. In addition, he is an ordained minister and brings years of experience as a minister of music from one of Virginia's mega churches. With these skills, he directs two choirs and accompanies all remaining musical groups.

Reverend Campbell is now the Pastor of Creative Arts for The Thirty-first Street Baptist Church. This pastoral position requires one to have experience and expertise in culminating all areas of the arts for the worship experience. In the past, each performing arts group of the church operated as a separate entity. Doctor Morris Henderson, pastor, recognized the need unify each performing ministry. With this in mind, Reverend Campbell has organized the drama, music, and dance ministries so the church will see each entity under one heading, Creative Arts Ministry. Now there is congruency in this ministry. The congregation recognizes that there is now protocol when inquiring the services of any area of this ministry. This ministry is a line item in the church budget.

The Creative Arts Ministry has a goal. The goal is to become an integral component in the worship experience. This goal consists of developing meaningful

performances that are congruent to the Christian calendar. These performances will aid and assist in the proclamation process.

In the following discussion, we will attempt to identify the issues centering around the Thirty-First Street Baptist Church in Richmond Virginia. In addition, we will demonstrate the commonalities between the issues and their effects on the systems in the Thirty-First Street Baptist Church. After close observation of these commonalities, a working model may be formulated that could possibly aid and assist in the rectification and enhancement process of this church's systems. This church has similarity to other churches in America. Similarities are that all churches have challenges. Therefore, Thirty-First Street Church is no different. The challenges that are about to be presented have been formulated by a survey based on a small sample of the church population. This population includes clergy who are doctors of the church, clergy who hold master's degrees in theology and none degreed clergy.

In our discussion, communication was an outstanding factor. Communication in this venue mirrored the neglect to follow previous protocol patterns. As a result, the chain of command is severed causing miscommunication. Campbell found it necessary to use the music ministry as a sample model for this point of congregational development. The music ministry seems to have been the one area of the church that has deviated from the previous working systems that were in place prior to the present music administration.

This area of the church demands attention in most American churches. The music area of the church has a tendency to house the largest number of participants. As a result, of the population, this area demands structure and protocol. Therefore, the Thirty-First Street Baptist Church is no different. When implementing such a model, divine

intervention between congregation and the one God uses to carry out the process is necessary because congregants in any area of ministry will not readily accept abrupt change from one who is unfamiliar with the church. This person must have great rapport with the membership otherwise, the project stands in harm's way of failing drastically.

Transitional change is preferred when carrying out any model or plan for revitalization. However, the implementation process shaped by specific short time spans makes transitional change nearly impossible. Measuring transitional change will vary in time measurement. Transitional change determined by congregational receptivity and their willingness to be revitalized yields the rate of success. In addition, the congregants must feel and see the need for revival. They must recognize that a break down has taken place in their ministry system.

The greatest obstacle is not implementing the model but changing the mentality of those who refuse to accept change because they are unable to see beyond the phrase, "This is not the way we have always done it."

As a result, of the above mentioned, Alvin Campbell found it necessary to focus on the music ministry of the Thirty-First Street Baptist Church. In the past, Campbell worked with this ministry on community projects. This ministry, one of the best in Richmond Virginia, experienced a decline in quality, membership, and structure. He was intrigued to find such a decline. With this in mind, questions began to formulate. What happened? Where did the break down take place and why?

With this in mind, Campbell has found that the system tools that were once in place suffered neglect. This neglect started when the previous pastoral administration failed to employ or appoint one with the necessary skills to aid and assist the ministry to

grow. The ministry can only grow based on the capacity of the leadership. If the capacity of the leader is lacking in skills necessary to augment the ministry then the leader will seek to reduce the ministry to a level by which they can handle it. A lack of leadership capacity was why the previous systems had been broken down. One who did not have the ability to maintain systems that are in place and working is likely to destroy them, burry them, or act as if they never existed.

This brings us to our next questions. What does this say to the academy? How is this model useful to the academy? This model now seeks to add to the literature of the academy in congregational revitalization and resurrection. This model seeks to present a course one can use to identify the pros and cons of congregational revitalization.

Although a model of music ministry is in this work, the findings are applicable to any area of the church ministry. This project presents a model for leadership from pastoral administration to the church Sunday school.

Why is this important to the academy? This is important to the academy to re-enforce quality and qualified leadership. We know that similarities exist among all congregations. However, every congregation is unique to itself. Therefore, one must be sensitive to the general makeup of the congregation. It is extremely important for the academy to recognize the key players in the congregation. We must be aware of congregational dynamics as opposed to rural vs. urban. Although both are, usually family oriented, inner working ministry systems may appear very different. The dynamics of membership size is usually intrinsic to organizational structure and personnel management.

In the smaller congregations, one may find cross leadership. This is the model whereby the congregation is so small until its members have dual leadership roles based on their needs. This does not necessarily indicate that cross trained leaders have the qualifications to fulfill the positions at hand. In the area of music, in the small congregation, one chosen based on a certain level of talent may not be able to demonstrate the skills necessary to raise the level of ministry. In this case, one in leadership may not have the means to employ a qualified individual for this vital position.

Therefore, it is important for the academy to remind leaders interested in reviving their congregation that qualified leadership is vital to revitalization. In the context of the Thirty-First Street Baptist Church, it has a dilemma unique to it but may mirror other churches. It is important for the academy to remind pastors about the detriment of placing unqualified persons in prominent positions. The previous pastor, initially, had a minister of music who developed and organized the ministry. This was a well-structured music department. There was established protocol. There was a handbook with all music, rules of choir decorum, regulations, job descriptions, and pay scales.

In this ministry, the music ministry provided educational opportunities for the membership. The music administration was growing and amiable to study new ideas. Their minister of music attended classes and was active in ministerial education. This allowed the ministry to grow because the administration was growing.

As God elevated this particular administrator, opportunity in ministry transcended this person to a higher call in nineteen eighty-four. The pastor at that time called Alvin Campbell to fill the position because Campbell had the experience and the credentials to handle the position offered. However, Campbell had committed to another ministry a

week prior to this offer and could not accept the offer. This left the pastor at that time in a position to explore other options.

This is important to the academy because, in pastoral leadership, it is not appropriate to place unqualified persons in key positions in ministry just because they have a willing spirit and have life-time membership in the church from birth. People in leadership with this position can be detrimental if they do not have the skills and qualification. They must have a mind for ministry. They must have a genuine love for God's people. They must be mindful of their own personal growth.

This now says to us that criteria must be in place with expectations and accountability. In the context of the Thirty-First Street Baptist Church, the minister of music was hired without the necessary skills in music or in ministry stunned the ministry's growth. In addition, this person has no accountable or record of employee evaluations. At the beginning of this employment, one should have been given a probationary period to acquire credentials pertinent to maintaining this position.

Now after twenty-seven years, allowing one to stay in the position as they are has allowed one to become impressed by their own resume' and a legend in their own mind. Thusly, ignoring the fact that extra staff persons must be hired to compensate for the skills the leadership has not.

This has created dilemma for the current pastor. Once persons of low caliber with life-time membership placed in this position, removal could be detrimental. This could lead to pastoral demise.

The academy must know that the previous pastor inflected a virus in this area of the ministry. Over time, this virus has become dormant until the skills of the virus are



exposed. This virus has been around for so long until the body is immune and does not know it is sick.

This makes it difficult to create an awareness of revitalization to the members of the ministry who knows no other context just as its music leadership. The challenge now becomes creating the awareness for revitalization in a manner that is acceptable without destroying the present model in totality. The members of this congregational redevelopment must feel that they have not been all wrong for many years. They must sense a need to grow and reshape themselves. Revitalization is the building from a previous foundation. However, the previous foundation may need refortification.

The questions now becomes, can any congregation become revitalized. The answer is *yes*, based on the willingness of its congregants. However, it is likely that the younger generation of congregants may be more acceptable to improved or concepts for ministry. The younger members will not have as many years of the past to dwell on how things once were. They will look to the new with heightened expectations. They themselves will bring new ideas and concepts to aid and assist the quest for revival. The younger generation will become agents for change seeking new possibilities. New possibilities will push the older generation to accept change in a positive way.

Forced change will bring conflict. The academy needs to make sure our pastoral leadership will endure conflict in the revitalization process. Those congregants who will say they are on board with the leadership's vision can deceive the leader. There will be some division in the initial stage. However, the leadership cannot allow discouragement. Initial resistance is normal. One must know that it may not take a majority in cause change.

Many congregants will not buy into a new concept until they witness some sign of success. This tends to take place because members will not want to identify with any concept that seemingly will fail. To gain acceptance, one must show the congregation how they will benefit from the new initiation. These new concepts should have careful plans. The plans should have the big picture of the congregation in mind. Each area of ministry affects another. This holds true in congregations of any size.

The dynamics of interpersonal relationships considered for effective planning yields positive results. One cannot ignore interpersonal relationships particularly when persons may hold more than one position in the congregation. If this is ignored, long standing members holding positions may feel disrespected. They may feel that the leadership did not take the time to get to know the congregation.

## **CHAPTER TWO**

### **THE STATE OF THE ART IN THIS MINISTRY PROJECT**

In the following chapter, readers will observe a conversation between scholars concerning congregational development as it relates to the context of The Thirty-First Street Baptist Church. Although scholars may not always agree on application, methodology and process, they do agree on the need for congregational growth, development, vitality and sustainability. In fact, each of these scholars have made significant contributions to the field of congregational development and their concepts have been successful in other contexts. Thus, their concerns and positions are legitimate.

In the revitalization process of The Thirty-First Street Baptist Church, one finds a Process Theological approach most appropriate for this context. The Process Theological approach is most affective because revitalization in this context is one of a persuasive nature rather than coercive. The members of this ministry simply shown the need to restore elements of the ministry that were dormant or elements they did not know existed persuaded them to accept the concepts presented. This idea walks with Alfred North Whitehead's concept that although God is omnipotent, God is not one to force God's creation. However, the divine power of God is one of persuasion.

As a result, members or congregants observe the necessary process of change based on the need at The Thirty-First Street Baptist Church. This is God's divine process of creating congregational awareness for change and revitalization. Whitehead further

contends that in God's omnipotence, free will is constant. This congregation has exercised its free will to revitalize.

In this process of congregational revitalization, the targeted segment of the congregation initially does not recognize the vestiges of oppression emerging within the life of the congregation. Oppression takes place in this context when leadership refrain from using rules and regulations and reduced the ministry to a manageable level based on their level of skill and expertise which in many cases is inadequate to meet the demands of the ministry. Therefore, the writer has chosen to engage Liberation Theology as part of his methodology and approach to revitalization.

Dr. Olin P. Moyd speaks to black theology in its redemptive state in his book, *Redemption In Black Theology*. Moyd based his discussion around African Religion where salvation is a key component to redemption as the author points out. Liberation Theology is apparent. However, Liberation Theology does not embrace Moyd's total idea of redemption. As a result of slavery, African Americans presented with challenges had to discover a new type of Christian community. Thusly, new traditions that are challenged by old traditions become the foundations out of which new theology emerge. In this case Moyd's argument of redemption supports the need for new forms of acceptance with the understanding that God is not limited to any form of revelation.

Through Liberation Theology we recognized that God is on the side of the oppressed. Therefore, God induces relational power to guide God's people to liberation. In observing the relational characteristic of the divine, God concurrently experience the suffering with God's people. With this in mind, God does not terminate evil but works in relational ways to help guide us through liberation.

James Cone exposes Black Theology as a theology that grew out of a small group of radical black preachers in the nineteen sixties. Black Theology is a theology of liberation and struggle among black people in the United States. The Black Theological movement grew and gained notoriety because European theology no longer worked for blacks in America. Black Theology was reflective of black clergy seeking to interpret God's liberating power of an oppressed people in society. The need for a Black Theology was clear based on the economic deprivation, racial exploitation and overall oppression of black people based on skin color. The black clergy sought to define the meaning of being black and Christian; as a result, James Cones provided the chronology and origin of black theology and the events that gave birth to it.<sup>1</sup>

James Cone introduces Liberation Theology in the nineteen seventies as it relates to economic, socio-political facets of the African American people. James Cone looks at Christian theology as a theology of liberation. Cone views this theology as the existence of God's activity in the world. This theology is the voice for liberation through the gospel of Jesus Christ. Cones clear definition is a theology that is consistent with a strong sense of community. This definition of liberation theology analyzes the Christian faith of the oppressed from the biblical tradition. Cone views the plight of the Israelites inseparable from the bondage of contemporary society. Cone's premise is that God is on the side of the oppressed. This is reflective of biblical history.

James Cone examines the whole concept of Black Power and its connection to Christianity and the church. Cone explains that Black Power is not antithetical to

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<sup>1</sup>James H. Cone, *For My People: Black Theology of Liberation* (New York, NY: Lippinott Company, 1970).

Christianity. Cone concludes that Black Power is God's message to twentieth century America. James Cone admonishes the church to challenge power structures with the gospel. Jesus is the model used in the text for the emancipation of all people. Cone suggests that blacks should support black business on black people's terms. Cone exposes the injustice of the American poor such as the Native American and the African American. Cone suggests that the suffering of the poor and oppressed becomes God's despair.<sup>2</sup>

The black power movement affected the mentality of the church. Campbell agrees with Cone in that he was able to see a well developed and defined parallel between the biblical perspective, the sixties, and seventies. In the Thirty-First Street context, the congregants have been submissive to leadership who maintains an oppressive posture for personal gain with control being a prominent factor. This contextual control will yield a façade of adequacy while incompetence abounds.

Proven that God is on the side of those oppressed in this context, God has allowed the ministry to function even though it is functioning with no spiritual component from its leadership.

Members of Thirty-First Baptist church have survived without music ministry training, training in concepts of worship, and in music theory. This has taken place over a twenty-five year period. This becomes confirmation and validation that only God can sustain a ministry with no vision or direction. A great part of the ministry's success is because the members are not aware that they are being oppressed.

Revitalization of the church starts with the renewing of the mind. William T. McConnell in his book, *Renew Your Congregation*, gives the analogy of his mother and

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<sup>2</sup>James H. Cone, *Risks of Faith* (Boston, MA: Beacon Press, 1999).

grandmother cooking from scratch. It is his position that the church revitalization exists by rebuilding from scratch every few years.

Campbell totally disagrees with McConnell on this concept. Revitalization simply indicates that one takes what is presently dead in the church and revives it. However, starting from scratch may be necessary at times but that does not mean deleting all for the sake of starting over. If this is the case, starting from scratch indicates that new congregants must be in the equation. However, Campbell agrees that pastoral leadership must be careful in acquiring information attained from every church growth seminar. This may stimulate one in leadership to search for a model with a systematic format that may have no relevancy to one's context.<sup>3</sup>

One cannot lead without spiritual development and without spiritual development revitalization cannot take place. Spiritual transformation is the key to systemic church transformation. Churches cannot enrich themselves by cosmetic makeup. The church must find means congruent with the personality of the congregation. In this light, Campbell agrees with McConnell. When leadership has no zeal for spiritual growth, God takes a distant place in the lives of the ministry and the members of the congregation. Church transformation calls for strong leadership. Campbell continues to concur, that leaders must be visionaries. The leader must be able to see beyond normality as God directs their decision making for the good of the congregation.

Leadership demands courage to pursue tasks that are difficult and challenging for the advancement of the congregation. The leader must face opposition and criticism

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<sup>3</sup>William T. McConnell, *Renew Your Congregation* (St. Louis, MO: Chalice Press, Publish 2007), 1-9.

realizing that emotional distress accompanies the position of leadership. When the leader evades such, revitalization and transformation cannot take place.

Reticence can be a character flaw in the greater scheme of leadership posture. The unwillingness to speak up or passiveness may hamper progress. When this occurs as normative behavior for congregational leaders, it signals that the leader has characteristics of being a weak leader rather than strong and courageous.<sup>4</sup>

Martin Luther incited one of the greatest revolutions in religious history. His form of leadership presented a fine example of leadership not being ashamed to speak out against practices of the sixteenth century. As a result, a turning point took place in religious history. Campbell identifies with Martin Luther because his leadership exemplifies the character that leadership requires according to McConnell. Martin Luther's character ushered in the Modern Age. This caused unity among the people because leadership spoke out.

In the context of the Thirty-First Street Baptist Church's' music ministry, there is no evidence of direction and purpose. Growth is not evident and the ministry lacks vitality due to visionless leadership. In Martin Luther's case, diversity gave rise to social, political, and economic problems and beliefs.

Martin Luther King, Jr. parallels with Martin Luther's leadership concepts presented during the civil rights movement. During the civil rights movement, Martin Luther King walked with the concepts of speaking truth to power and addressing issues of social and racial injustice. As a result of the work of Martin King, black congregations and communities were more connected and galvanized themselves in the form of non-

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<sup>4</sup>Ibid., 79-82.



violent protests. The church and community initiated a program of rebuilding because of leadership persistence. This is revitalization at its best.

Congregational development and church revitalization is prevalent in various forms. Douglas Meeks looks at this development as a *Theology for Church Practice*. In his view, in order to liberate congregations from oppression, the church must widen its view of salvation. Taught through strong leadership, the congregation can discover its role within its self and in its community.

When a congregation recognizes its role, it will also address the suffering that undermines the exploitation of certain people by others. This is a critical role of the church; to show the power God in the crucified Christ. Therefore, sexism, racism, classism and ageism that define some people as less than, are replaced by the image of God restoring dignity to the fold. The denigration of the body and nature replaced with a summary of God's view of the Holy Spirit is imminent. The anxiety, meaninglessness, and despair felt by some persons replaced with hope and trust restores the dignity needed to revitalize the congregation.<sup>5</sup>

In the context of Thirty-First Street, Campbell views Meeks as one who targeted the area of salvation. The absence of salvation being taught and exemplified in the music ministry warrants oppression. With this in mind, membership exploitation allows members to trust any information given.

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<sup>5</sup>Donald W. Musser, Joseph L. Price, *Handbook of Christian Theology* (Nashville, TN: Abingdon Press, 2003), 386-387.

In the writer's context, empowerment as a process and methodology does not exist. Revitalization of any congregation emerges from the empowerment of the people as God empowers the leader. The concept of empowerment cannot take place in this context when the leadership is insecure.

Jesus empowered His disciples to continue the ministry. The congregation must experience empowerment after training and nurturing. Jesus taught His disciples before sending them to minister. This is a foundation for church growth. The ministry suffers when leadership has no training. There must be experience coupled with formal training.

Leadership can only empower if they experienced empowerment before supposedly empower others. Otherwise, a fabricated sense of knowledge creates confused ministry members. This can become an internal virus affecting the body of Christ, which can spill over into other facets of one's ministry. Carlyle Fielding Stewart III offers wisdom in his book *The Empowerment Church*. In this book, Stewart speaks a language of new church growth which Campbell agrees.

Carlyle Stewart speaks to the Jesus model of empowerment as well. Jesus called people who were afflicted and conflicted into the realization of their spiritual resources. Jesus created an awareness of one's God given potential which changed the lives of his followers. His ministry was, in fact, a process of empowerment that intervened through the spirituality of transformation. Jesus touched, rebuked, exhorted, healed, preached, and loved. This had a great affect on the persons Jesus met.

Jesus' power of grace and love gave deep insight to the power of God. This allowed one to see the miraculous work of God personally in the lives of multitudes that followed Jesus. The mannerisms of Jesus empowered the recipients of God's blessings

through Jesus to empower others through their witness. This created new agents for transformation experiencing grace and God's power. Human frailties that stunned growth potential in those who were afflicted were empowered after an encounter with Jesus Christ.

Jesus' ministry promoted the positive power of redemptive possibilities in the human community. Jesus provided restoration of the community while bringing wholeness to all He touched. This allowed his followers to exceed their expectations.<sup>6</sup>

Campbell continues to agree with Stewart. The nucleus of empowerment is spiritual growth and faith. This spiritual growth must permeate throughout the community it serves. This holds true because the community and the church becomes interchangeable. The empowerment process promotes vitality and growth. With this in mind, transformation takes place.

As members of the leadership team are empowered and renewed, they become the catalyst for revitalizing and transforming the church. Jesus moved to transform the lives by meeting needs. Jesus transforming power created wholeness. The Thirty-First Street context suffers because spiritual growth is not present in the music ministry. This creates a disconnection within the church. Other ministries are seeking to grow spiritually while one of the most important ministries connected to worship is not functioning as a spiritual entity. It functions as a performing group.

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<sup>6</sup>Carlyle Fielding Stewart, *The Empowerment Church* (Nashville, TN: Abingdon Press), 13-22.

Jesus sought to increase the knowledge, faith, and awareness of God's people. Jesus stimulated self-actualization to empower people to reach their highest potential. Creating this mind-set inspires growth and sets in motion the impetus for transforming one lifeless and spiritually dead members.<sup>7</sup>

Jesus' form of empowerment changed the lives of people but he also transformed the religious social order, the moral trajectory of creation, and the course of human history. No one could remain dormant after an encounter with Jesus. Jesus taught principles fundamental to spirituality. This enabled his followers to recognize their own spirituality. In the Thirty-First Street context, spiritual recognition is a missing factor in the music ministry and in the revitalization of its' existing members. Sad by true, lifelong members of Thirty-First Street cannot grasp the concept that spirituality is missing.<sup>8</sup>

In addition to the great accomplishments of John Wesley, Wesley sought to enhance the bodily understanding of Christ's spirituality. Not only did Wesley adapt the use of *The Book of Common Prayer*, the pietistic prayer and the Wesley Covenant Prayer; Wesley also wrote and compiled hymns to enhance the spirituality of the music ministry.

Wesleyan scholar, Albert Outler, made an observation. He discusses Wesley's position on spirituality and empowerment, Campbell concurs. According to Outler John Wesley spoke to one of the greatest obstacles in church empowerment and spiritual growth; the seven last words of the church, "we never did it that way before." This is the inability to adapt to change for revitalization. Campbell alluded to this earlier.

Stewart further sees Wesley's concept through the eyes of Outler by looking at spirituality and empowerment from the perspective of lived reality. They agree that an

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<sup>7</sup>Ibid.

<sup>8</sup>Ibid., 24.

important step in developing a spiritually empowered congregation is recognizing individual and corporate sin and calling it evil. In many cases, the spirituality of discernment has been lost or ignored. The church has majored in ignoring its identity. Thusly, this identity crisis undermines spiritual growth for empowering the congregation.

Usually, when one finds problems with church growth, one can also find persons within the ministry who have evil intentions for the ministry. When these persons are identified and dealt with appropriately, pathways to congregational transformation will emerge. With this accomplished, leadership can see the vision God gives for the spiritual growth of the ministry. However, there are persons in leadership who may not want to see the ministry grow or be transformed. When these leaders are successfully identified and removed, God will move to use someone who has a heart for ministry and are willing to grow spiritually.

God uses the work of Jesus and revelation knowledge to spirituality transform how we interaction and intervene with people. Campbell concurs with Stewart on the concepts of spirituality and transformation as it relates to empowering those who are spiritually famished.<sup>9</sup>

Dr. James Wilcox, Jr., a motivational speaker, church growth consultant, and accomplished vocal musician, offers valued information in his book, *See The Vision, Be The Vision*. Wilcox leads this conversation to its next phase. This phase points to vision in leadership and music ministry effectiveness.

Jesus had a vision given from God. Jesus did not hesitate to make radical changes. Jesus challenged the Jewish tradition of the old world. These traditions were oppressive. Wilcox reminds us that Jesus did not manipulate people or use them in a negative sense.

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<sup>9</sup>Ibid.

However, Jesus empowered them. Jesus modeled this with the twelve disciples. Wilcox speaks to broadening one's experiences through education and training.

He further states that leaders visiting other churches can give way to a new vision for one's church who seeks to grow. With careful and prayerful initiation, an effective leader can develop the congregation through music and worship. No one church holds a patent on God, holiness and worship. When your change and transformation is taking place, seek God and be patient. Change arrives in different shapes and forms depending on the uniqueness of the context.<sup>10</sup> Change will take place whether we like it or not.

Wilcox looks through the lens of Dr. Harding. He says, "If we in leadership will be about the business of Jesus, bringing good news to the poor, proclaiming to free the captives, giving sight to the blind, freeing the oppressed, and proclaiming the year of the Lord then church leaders must be willing to lose members in order to gain. We must be faithful to Jesus' mission. Jesus' mission made disciples."<sup>11</sup>

Campbell continues to concur with Wilcox. The leadership must have a vision. A God given vision accompanied with a plan yields results. The people of God will perish without a vision. Leaders must be agents of and for change. Therefore, the leadership should have a mission statement which outlines one's plan of success. One of the greatest philosophies of education given to us by John Dewey is, "we learn to do by doing." In turn, anything that remains static dies.

The vision must have clarity. One should not just see the vision but write it also. A key component is sharing the vision. The vision must identify the problem in the context. One must clearly explain the present state of the problem. The leader must

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<sup>10</sup>James Wilcox, Jr. *See The Vision, Be The Vision* (Shelby, KY: USA), 22-37.

<sup>11</sup>*Ibid.*, 22-37.

believe that God has given the vision and be able to explain the vision in simple terms. Church leaders should be able to explain God's vision by way of contemporary revelation and example. Exhort your feelings about the vision God has given. The leader should get a feel for the congregation by doing a congregational self check to see who is on board with the vision. A plan of implementation presented in simple steps gives clarity to the total plan of action.

Wilcox adds credibility to this project because he also has a music background and he is a product of the music ministry. Campbell felt the need to expand his discourse by directly speaking with other experts of music and worship. Worship is the binding element of the congregation. Worship is the moment whereby all members of the congregation come together to honor and glorify God. Therefore, the function of the Thirty-First Baptist Church music ministry is to aid and assist the pastor in revitalizing, transforming, and growing the congregation through worship.

J. Wendell Mapson, Jr. speaks to this worship area in the Black Church in particular. The worship experience is orchestrated by the pastor. However, pastors in most cases do not have expertise in the area of music. With this in mind, some pastors may take a hands-off approach to the area of music.<sup>12</sup>

However, musical training is not necessary to be an effective pastor. But, it is critical that the musician and the minister of music be trained to lead this area of ministry utilizing musical training and expertise to handle issues pertinent to this area. In addition, training above music is important. The musician must have sensitivity to the members of

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<sup>12</sup>Wendell J. Mapson, *The Ministry of Music In The Black Church* (Valley Forge, PA: Judson Press), 56.

the ministry. Therefore, the leader of the music ministry should have some theological training.<sup>13</sup>

The church music leader cannot transform the congregation through the medium of music unless they are committed to the larger ministry of the church. Often times many persons appointed to the position of music leader may possess great musical talent but have not been touched or transformed by the music they attempt to minister. The results in these cases are dangerous; they demonstrate neither commitment nor an understanding of the nature and ministry of the church.

The minister of music should examine the framework of the church's total ministry. The music leader must know their position in relationship to the pastor's position. Biblically and theologically, the pastor is over all programs of the church. Many music leaders of the church have encountered problems because they fail to have the willingness to work under the auspices of the pastor. A strong and positive relationship established between the pastor and the music leadership is imperative to transforming and developing the congregation through this ministry.<sup>14</sup>

The musician and pastor must discuss their relationship purpose and goals to obtain clarity in terms of what is expected. This will allow unity in leadership. The congregation should witness this unity between the pastor and music leadership. Otherwise, the music members will choose sides.

By way of pastoral leadership, providing the minister of music or church musician with a full job description is an effective tool for accountability and brings clarity and manages expectations. The musician should read music. Musicians should seek to better

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<sup>13</sup>Ibid., 57.

<sup>14</sup>Ibid., 68.



him or herself as the Bible commands one to study to show approval. The musician should not be content with limited ability no matter how prestigious the position may be. When the musician is content, they not only limit themselves but the members of the ministry as well. The choir's versatility and authenticity is limited when the music leadership refuses to grow.

In addition, the music leadership must be familiar with church music as it relates to the worship calendar year. They must have a working knowledge of composers who helped shape the music of the black church. The appreciation of the church's liturgical year allows one to explore the available diversity in music.

The minister of music is partially responsible for the spiritual growth of the choir. A great characteristic of the choir's growth is predicated by the musician's leadership ability to assess their abilities, situations, and continued spiritual and professional growth.<sup>15</sup> This means one's interrelates with the total body of Christ.

As Campbell agrees with Mapson, James Abington adds discourse to the subject matter in his book, *Let Mt. Zion Rejoice*. He identifies some problems found in the area of music in the black church. The untrained musician usually cannot read music and have no working knowledge of choir organization, choral directing, and have no experience with historical hymns, liturgy, or religious services.

The untrained and untalented musicians appear in abundance in the black church. They may have little or no training in the area of music and ministry. This may take place in churches where untrained persons consider themselves gifted in music can assume leadership responsibility. In a congregation where this exists, one may find a person who

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<sup>15</sup>Ibid., 65-72.

may be able to sing. An untrained musician who accepts the responsibility for the music ministry of a church will render inadequate service.

In addition to training, the musician must first love the Lord. If one does not love the Lord, skills will not help them succeed. Pastoral leadership cannot assume a musician has a relationship with God on the premise they applied for the position. True church musicians are called by God just as the pastor is.<sup>16</sup> The person must be born again and study the scriptures, as Dr. Wyatt Tee Walker points out.<sup>17</sup>

The musician must have a relationship with God and study the scriptures. However, there are professional duties as well. The musician must choose appropriate music for worship. They must examine and organize a choral library making sure music is seasonally relevant and congregational pleasing. This requires preparation time. The musician must be dedicated to their practice time. Weekly services should have music in place. One must be versed in organizing concerts and special events.

Persons over music ministry must have administrative skills. They must manage music staff and meetings. An effective minister of music develops music ministry recruitment programs for singers and musicians. Training by way of workshops, choir retreats, and fellowships helps to grow and transform the ministry.

The person responsible for the music ministry must maintain the instrumentation of the church. Maintenance of instruments is important to the productivity of the music. The choral library must have clear cataloging by titles, worship seasons, and composers.

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<sup>16</sup>James Abington, *Let Mt. Zion Rejoice!* (Valley Forge, PA: Judson Press), 1-15.

<sup>17</sup>*Ibid.*, 17.

A budget maintained for musician payroll, robe cleaning, repairs, and guest artists is important.<sup>18</sup>

One will find that Campbell agrees with the scholars in this conversation. The findings are congruent with Campbell's views of music ministry as it relates to church growth and revitalization. The congregation can only grow based on the leadership's willingness and ability to grow.

In defining the role of a minister of music, one should have formal training in music and theology. They must teach and love people. First, they must love God. The heart and love for people should stimulate the desire for personal growth. Persons in leadership must become life- time learners. Thusly, they must realize that the ministry can only go as far as they are capable.

In Campbell's context, the ministry suffers from some of the ills discussed. The institutional church must engage in the dissection of this model to give further insight concerning the pit-falls discussed. With this in mind, members of the institutional church may avoid placing inadequate persons in leadership. These persons can be detrimental to God's program and the vision given to pastoral leadership.

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<sup>18</sup>Ibid., 9-19.

## **CHAPTER THREE**

### **THEORETICAL FOUNDATIONS**

#### **Biblical Foundations**

##### **Old Testament Foundation**

The Old Testament signifies congregational development by the cultivation of family. The family has been and still is the center of the developing congregational church. Therefore, congregations developed around central beliefs, common traditions, and communal embracement of polity.

#### **Congregational Development under Siege**

The Old Testament foundation affirms congregational development in the book of Exodus. Exodus 1:1-22 opens with the Israelites in captivity. The Israelites are initially a congregation who cannot function in its' identity due to its inability to govern itself. Therefore, they are an undeveloped congregation. Families have a tendency to congregate in a common area or region. In this case, Egypt is the location and captivity of the Israelites.

Exodus opens with naming the sons of Israel who entered Egypt with Jacob. Simeon, Levi, Reuben, Judah, Issachar, Zebulun, Benjamin, Dan, Naphtali, Gad and Asher. Each of them entered with their families. These families multiplied becoming an intimidating force to the Egyptians. The Egyptians enslaved them. Thusly, the Israelites

became an undeveloped congregation. They could not freely function as an autonomous cadre of congregants. Although they developed in number, they could not develop as a church or congregation in captivity. The congregation of the church can only develop based on the strength of the family. In Exodus, the family is under attack. The King of Egypt sent out an edict to the midwives Shiphrah and Puah to murder all Hebrew male children. This was Pharaoh's procedure to destroy the seed of the congregation. In Exodus 1:1-22, Pharaoh depicts the enemy who is attacking congregations who are trying to develop today. This text depicts the process of holding the congregation under arrest. Pharaoh recognized that in order to arrest the congregation he had to destroy congregational leadership. During this time of paternalistic rule, Pharaoh knows he must gain control of Israelite leadership. The multiplicity of Israelites became an intimidating force and could eventually dissolve the Egyptian potency by the Israelites overwhelming ability to assimilate. Therefore, it was necessary, in the eyes of Pharaoh, to destroy the potentiality of paternal leadership of the Israelites.

In all efforts to destroy, arrest, or delete congregational development, God shows God's power to sustain and preserve congregational leadership through divine intervention. In Exodus 1:17, the midwives who the King commanded to destroy all the Hebrew male children feared God. Therefore, the midwives could not bring themselves to kill the male Hebrew children. When Shiphrah and Puah were asked by the king why they did not destroy the male children, their reply was that the Hebrew women were of strong nature and would give birth before they could come to their aid. Whether the midwives were being true to the king is irrelevant. God's divine intervention was in favor of developing the Israelite congregation. God was appreciative to the midwives and the

Israelite congregation continued to grow. God rewarded the midwives for their loyalty. God gave the midwives families of their own. In developing the congregation, God makes provisions for leadership. The developing congregation needs strong leadership. It is not likely that this development will take place on its' own. When the King of Egypt gave the final edict concerning death to all Hebrew male children, God raised a leader to develop the Israelites as a congregation.

### **God Prepares Moses**

In Chapter 3 of Exodus, we find Moses, tended the flock of his father-in-law, leading them to the mountainside of Horeb. Moses encounters an angel of the Lord in a fire from a burning bush that burned without consumption. God calls Moses from the burning bush and Moses answers affirmatively. Moses displays obedience to God when God commands him to come no closer to the bush. In congregational development, God uses obedient leadership to develop congregations. Moses follows the command to take off his sandals while standing on holy ground. God makes it clear to Moses that he is on the side of the oppressed. In Exodus 3:7-10, God said unto Moses:

I have indeed seen the misery of my people in Egypt. I have heard them crying out because of their slave drivers, and I am concerned about their suffering. So I have come down to rescue them from the hands of the Egyptians and bring them into a good and spacious land, a land flowing with milk and honey-the home of the Canaanites, Hittites, Amorites, Perizzites, Hivites, and Jebusites, And now the cry of the Israelites. Has reached me, and I have seen the way the Egyptians are oppressing them. So now, I am sending you to Pharaoh to bring my people the Israelites out of Egypt.

Upon Moses' modality of doubt, concerning God's choice for the mission, Moses trusts God to aid and assist him in developing the congregation. However, Moses realizes that the congregation of the Israelites needs deliverance from Egypt. Moses alone cannot

deliver the congregation. God continues to instruct Moses when Moses, as the chosen leader, does not know what to say. Moses petitions God asking for the right words to address the Israelites. Moses knows that developing this congregation will demand that he has the respect of the Israelites. Moses knows that he must come in the authority of a supreme rule. Otherwise, they will not listen to Moses. Moses asks God, "Who should I say sent me?" God replies: "I am who, who I Am. This is what you are to say to the Israelites, I Am has sent me to you." God also told Moses to say the God of your fathers, Abraham, Isaac, and Jacob is the one who sent me. Congregations can only develop under the leadership of one who comes under God's authority. Arrested congregational development occurs when the leadership is detached from God's authority and seeks to move upon its' own authority.

Congregational development is paramount when leadership is developed. God uses the leaders of the families who the congregants respect. These voices will reinforce God's message through Moses among congregational members. With this in mind, Moses gains confidence when it is time to approach the King. Moses gains confidence because he does not have to approach the king alone. God gave Moses a promise or vision for their deliverance. The developing congregation must have a vision or the congregants would have no desire to attain the next level God has in store for them. Without the promise or vision, the Israelites would have perished in Egypt under the King's rule. Worship is necessary for the developing congregation. Worship sends a war signal to the congregation's opposition or oppressor. Thusly, empowerment takes place. Moses is empowered by God to strike Egyptians with all the wonders of God. In Exodus 3:16-17 God prepares and empowers Moses.

Go assemble the elders of Israel and say to them.  
The Lord, the God of your fathers-the God of Abraham,  
Isaac and Jacob-appeared to me and said: I have watched  
over you and have seen what has been done to you  
in Egypt. And I have promised to bring you out of your  
misery in Egypt into the land of the Canaanites, Hittites  
Amorites, Perizzites and Jebusites-a land flowing with  
milk and honey.

God confirms support for Moses and gives specific instructions. This reconfirms

Moses trust and obedience to God. In Exodus 3:18-22:

The elders of Israel will listen to you. Then you And the elders are  
to go to the King of Egypt And say to him, "The Lord, the God of  
the Hebrews, has met with us. Let us take a three day journey into  
the desert to offer sacrifices to the Lord our God. But I know that  
the king of Egypt will not let you go unless a mighty hand compels  
him. So, I will stretch out my hand and strike the Egyptians with  
all the wonders I will perform among them. After that, he will let  
you go.

### **Congregational Covenant**

The developing congregation is developed around central beliefs, common  
tradition and communal embracement of polity. With this in mind, the congregation  
forms its' own identity. Congregational development is unique based on communal  
embracement. Each developing congregation will identify with customs and traditions  
that are germane to their particular society. However, congregations can only  
successfully develop if each of its members agrees to embrace the same polity and belief  
systems. Each congregation must have a governing tool in place. Congregational  
development takes place as the members of the congregation grow to live by the central  
beliefs, common traditions, and communal embracement of polity. This is congregational  
development.



After Moses secluded himself with God, God gave Moses the Ten Commandments. These Commandments gave the children of Israel polity on congregational living. This was necessary due to their living under Egyptian rule. After deliverance from the oppressor, freedom left the Israelites open to freedom without boundaries. Therefore, God commands the Israelites to conform to the commandments He sent through Moses. In Exodus 20:1-17, God gives polity and praxis concepts to this under develop congregation.

God carefully expects them to have no other God before God since God delivered them from the hands of the oppressor. God commands that they shall not make idol gods and therefore not use God's name in vain. God gives instructions on their labor policy. God tells them to work six days and commands them rest on the Sabbath day and keep it holy. God commands the Israelites to honor their mothers and fathers. God gives further commands by telling them not to murder, not to commit adultery, not to steal, not to covet their neighbor's wife.

After the Commandments, the people of Israel were in great fear. They wanted to hear the message from Moses rather than God because they feared Gods' destroying power. Moses informs them that God was testing them so their fear would keep them from sinning. The developing congregation must have great respect and allegiance to God in order to fulfill God's divine work assigned to the congregation. God demonstrates in the book of Exodus that after congregational deliverance from the oppressor, the congregation will still face challenges in its pursuit of divine development.

## **New Testament Foundation**

In the New Testament, Jesus mirrors movements of Moses in congregational development, and communication. The family concept of the congregation is concurrent with the Old Testament. The New Testament denotes congregational development by the cultivation of family based on the teachings of Jesus. The family has been and still is the center of the developing congregational church. Therefore, congregations developed around common beliefs.

### **The Word Becomes Flesh**

John 1 opens by saying, “In the beginning was the Word, and the Word was with God, and the Word was God. It is now, God communicates to the congregation of believers that divinity will be dwelling among the congregation. God states that the Word incarnate was with God in the very beginning of time. In Exodus, God sent the word of polity through Moses by way of the Ten Commandments. In John, God sends God’s self through Jesus using John the Baptist to pave the way.

God told Moses to communicate with the elders. The elders aided Moses in communicating God’s promise. God in the form of Jesus starts gathering the twelve disciples to aid and assist in developing the congregation. Jesus sets out to develop a congregation of people who will adhere to God’s teachings. God used Moses to show the children of Israel the way to the promise land. In John 14:6, God shows the congregation the way through Jesus by saying, “I am the way and the truth and the life. No one comes to the Father except through me. If you know me, you know the Father as well. From

now on, you know Him and have seen Him.” From this statement, God establishes the foundation of Jesus’ work on earth. God sends Jesus to reunite God’s congregation in right fellowship with the Father. God’s intention is to develop the congregation of God’s creation.

### Confirmation of God’s Power

Just as God used signs through Moses to show God’s power through God’s servant, God did the same through Jesus. God’s congregations develop when the power of God is evident in God’s leader. Jesus was chosen to lead the people of God from the time of his birth. John 1 gives evidence of God’s power working through Jesus. Jesus demonstrated this power at the wedding feast. During this time, it was unacceptable or embarrassing to run out of wine at such a feast. Mary, Jesus mother, informed Jesus of the problem. Mary knew that Jesus was under the power of God. She knew this from Jesus’ birth. Mary wanted Jesus to make more wine. Jesus replied by saying that it was not yet His time. However, Mary paid no attention to Jesus’ response because she recalled that Jesus said that He must be about his Father’s business at the age of twelve.

Jesus continues to show signs and wonders of God’s power. Congregational development takes place in Jesus’ journey. Each time Jesus performs an act that displays God’s power the congregation is developing. Jesus is positively communicating the Word in flesh. Jesus is now developing the congregation through parable teaching.

Because of Jesus teachings, great throngs or congregations followed him as he taught. While these teachings were taking place, Jesus is preparing His disciples to continue the work he began. These teachings are points of polity directed at reconnecting

the congregation to God the Father. In this process, Jesus creates models for the developing congregation.

### **Jesus Transforms for Congregational Development**

In the developmental process, the congregation will not transform if care is not prevalent. Congregations develop when its members or non-members witness care and concern. In addition, new followers will converge when care is evident. Jesus models care, which allows his followers to feel self worth. This develops congregational interests and growth.

In John 9, Jesus models this form of care when he saw the man who was born blind. When asked by the disciples if this man's blindness was based on the sin of his parents or of his own sin; Jesus responded by saying that this situation was divinely designed so the miraculous work of God be glorified through the blind man's life. Jesus goes on to say He is the light of the world. Jesus models care and concern. The blind man became a model of Jesus care and concern for the congregation and community. They asked if this was the blind begging man. The blind man affirms that his healing came through Jesus.

Jesus shows care and concern for the congregation. Jesus heals the blind man on the Sabbath. Although Jesus knew this would draw the attention of the Pharisees, Jesus challenges the tradition. Congregational development may cause the congregation and its' leadership to redefine tradition. Jesus redefines Jewish tradition for the sake of the blind man and the development of the congregation. Jesus models care, concern, and the ability to transform polity in the developmental process of the congregation. Under

developed congregations exist in spiritual blindness. Although blind, congregations can gain their sight by the power God using Jesus' model.

### **Jesus Models Transformation for Congregational Development**

Jesus gives a model for congregational development. Jesus assesses the problem of the communal congregation. Jesus, then, takes action at God's direction. Jesus did not act at the time or the way members of the congregation thought Jesus should. However, Jesus moves at the direction of God. Jesus heals the blind man on the Sabbath. In the eyes of the Jews, this was not designated by tradition. Jesus moves in God's time ensuring that purposed changes will be effective. Developing the congregation requires contradictory communication that will invoke change. Contradictory change happens when the congregation trusts and allows the leadership to be lead of God during a transformative intervention. The members of the congregation trusted Jesus. However, there was still doubt and question. Some did not believe that Jesus was the light.

The model of Jesus shows that leadership of the congregation will endure challenges. However, if the congregation is to be developed, the status quo will be on trial. Jesus proved that developing the congregation must incur a leadership team, teaching, communication, and polity. Jesus healed on the Sabbath, cared for the less fortunate, and, visited those considered undesirable.

Jesus as a model shows, we must be willing to examine the rules. We must be change in the community. Thusly, we must view the congregation and the community as one. If the community is not cared for, then we are not caring for ourselves. Jesus was on the side of the oppressed. Jesus was the Word made flesh.

## Theological Foundation

The theological foundation of the congregation is shaped by its ability to be affective in community. Koinonia is the Greek word that means Christian fellowship with God and community according to Thayer and Smith Bible Dictionary.<sup>1</sup> Koinonia symbolizes the church from a Trinitarian perspective; God the Father, Son, and Holy Spirit. Jesus developed the congregational church by His ability to service the community. Jesus established churches based on His teaching, preaching, and work. However, works have a tendency to convince members of the broader community to assimilate with the community of faith. In Mark's account of the gospel, Chapter four verse twenty-three, Jesus heals the sick. In this passage, Jesus went out to Galilee teaching and preaching the gospel.

Jesus began healing the sick. He started eradicating all diseases that the people had encountered. The news of Jesus works traveled throughout the region. The people of Syria brought more infirmed individuals for Jesus to cure resulting in large crowds following Him. This was one of the first forms of congregational development. Jesus provided ministry in the community, which initiated congregational development. It was Jesus intent to help His Father's children. As a result, congregations followed Him.

It is the theological task for the church or congregation to teach, reach, preach, and make provisions to extend the congregation to the community. The needs of the community surround the church. Therefore, the congregation and the community co-exist. God created humanity to live in community. The congregational church must identify specific needs of the community. Each community is unique. The community

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<sup>1</sup>Thayer and Smith Bible Dictionary

will require attention germane to its existence. The congregation must be in tune to these needs of the community if it is to continue to grow and develop. The broad congregation of the Black Church had to redirect its focus and concerns after the civil rights movement. As a result, new congregational development took place due to a liberation mind set.

James Cone reflects on a liberation approach to congregational development in the black community at large. In Cone's reflection, he speaks of the appearance of black theology emerging in the late 1960s. During this time, Cone speaks to the black church community development in the area of political involvement and the push for justice. In addition, Cone implies that this development must emerge out of the historical struggle of black people. Black theologians and preachers, in Cone's view, had to reject the Caucasian church approach to separate love from justice and religion.<sup>2</sup>

The redevelopment of the black congregation after the civil rights movement was defined after conflict and struggle. The church had to decide how to handle the new Black Power movement. Due to this new mindset, the black church became torn on how to embrace Black Power without breaking the ties of Christian concepts while upholding concepts of Martin Luther King.<sup>3</sup> Yet change had to be made for a new black congregational community. When Cone discusses the church and black power, he refers to the New Testament where the church is *laos theou*. This refers to the church in

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<sup>2</sup>James Cone, *Risks of Faith* (Boston, MA: Beacon Press Books), 40.

<sup>3</sup>Ibid., 41.

community encountering God's purpose for liberation.<sup>4</sup> Detrich Bonhoeffer says it is, "Christ existing as community or Christ's presence in history."<sup>5</sup>

The church as we know it exists when a group of like believers comes together in fellowship and worship; working in ministry, and Christian Education. The work and education are the key tools for developing the congregation. In addition, effective communication and administration of these tools enable the congregation to remain relevant to the needs of the community. Improper communication will defeat the effectiveness of congregational development.

In the development process, the church is not distant from the world. Churches existence in the community must be viable and visible to meet the needs of the community. The congregation who focuses on the development and relevancy of the community must secure its infrastructure. The church, as we know it, typically has similar challenges to face. These challenges can inhibit church growth and development.

The modern day church has a tendency to focus on areas other than its commission. The church commanded us to teach, preach, and love its people. The love for people extends beyond the church family of faith. Evangelism and outreach has become secondary in some ministries. This may start with the leadership in many cases. The purposes for ministry, in some venues, have been for personal gain while the spiritual development of the congregation and community becomes ritualistic with no fervor or substance. The focus of salvation is less emphasized in some churches as a part of its spiritual development.

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<sup>4</sup>Ibid., 10.

<sup>5</sup>Ibid.



Church leaders normally focus on self-exaltation in their local and national conferences. In addition, this has a causal affect on unifying views that extend beyond denominational lines. As a result, the church becomes its greatest oppressor internally and externally. Congregational development, in a very broad sense, must take place with all churches working toward the development of the community across denominational lines.

With this in mind, congregational development can be more affective. Challenging tradition is necessary. Extinct methodology will be ineffective in a changing world. The quest for balance between structure and spirituality is a continuous challenge for the church. The inner structure of the church from priesthood to laity will continually need reexamination for effectiveness and accountability.

Thorwald Loenzen captures the challenges of today's church in the Handbook of Christian Theology.

As the church struggles to be the church in the twenty-first century, it faces a number of major challenges, among which are: to emphasize the church's personal nurture of spiritual experience of Christians rather than to focus on institutional, hierarchical, and dogmatic issues; to move beyond sectarian tendencies by celebrating the universal body of Christ, by inviting all believers to share at the Lord's table, and by accepting each others' baptism and ordination; to move away from turgid traditionalism and divisive fundamentalism by developing a critical openness to the world and to other faiths; to distinguish between faith and social justice without neglecting either; and to affirm the equality of women in all areas of the church's life. As believers come together in fellowship and service of Jesus Christ, the church will be more committed to demonstrating its unity and serving the poor and oppressed.<sup>6</sup>

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<sup>6</sup>Donald Musser and Joseph L. Price, eds., *New and Enlarged Handbook of Christianity* (Nashville, TN: Abingdon Press 2003), 140-143.

While agreeing with Loenzen, Cone and Bonhoeffer, the Thirty-First Street Baptist Church may not have to contend with all the struggles Loenzen mentions. However, a few are congruent. The inner hierarchal structure challenged in that new ministries and positions added without. These additions added without definition or direction can distort the lines of communication. As a result, the congregation has no point of communication or identity with these positions. Therefore, appointed members in these positions are empowered with undefined duties. The congregation has no point of reference. In efforts to use new positions to aid in congregational development, it may prove to be ineffective since the congregation is not aware of its function. As a result, empty authority given to members in these positions is ineffective.

One of the challenges Thirty-First Street will encounter Loenzen mentions. Affirming the equality of women in the church is a challenge. Although Thirty-First Street Baptist Church gives equality to women, it is only from the surface. Shamefully so, it is not the leadership who has subtly oppressed women in the church. In this case, the greatest oppressors are women who feel women should not hold certain positions. This point of oppression can hamper womanist theology in this church. Congregational development for women may not be an encouraging factor.

The Thirty-First Street Baptist Church make provisions for food and clothing for the poor and oppressed, as Loenzen mentions. However, its outreach through the food ministry is an effective tool for teaching the gospel on a daily basis. This church reaches out to its immediate community but do not embrace the political aspects of

congregational development in the surrounding community. This is in accordance with Loenzen expression of unity in the community and ministry to the poor and oppressed.

Bonhoeffer's expression of Christ existing as community links to the churches central theme, *Combining Relevance with Reverence*. This is where Thirty-First displays the connection of the church with the community. Thirty-First Church shows its connection of God in the community by making efforts to meet some of the community needs in the name of the church. However, an effort to collaborate with other churches in the area can develop both the community and congregations. The community would benefit if each church would embrace a separate area of need in the community.

This would work because these churches are in walking distance and are able to provide transportation for those who are disabled.

These congregations, collectively, lack the stamina to collaborate. This goes back to Loenzen's hierarchal challenge. However, they suffer from what James Cone refers to as the lack of a political voice in the community. The churches in this demographic could be a strong political voice in this community. Thusly, each congregation would be positively affected and an agent for change.

With this in mind, Thirty-First Street and surrounding churches would become the liberating factor of the Church Hill community. This is what Cone expresses. James Cone and Detrich Bonhoeffer agree that God is in the historical process for future development. Cone states that this will come out the historical struggle of the black church. However, Thirty-First has its history. There is a new emergence. There is a new congregation under development. This, shaped by good communication among the ministerial leadership will be effective in its new development. This new era takes place with the new pastor.

It is important to develop a line of defense with staff members by reviewing the churches historical structure, points to that which has worked in this context. At this point, it is obvious that inconsistency in communication has become a problem. The congregation recognizes the breakdown in communication. The congregants ask members of the leadership team questions that they are not prepared to answer due to little or no official communication. This places a breach between the chief executive officer and the staff. This communicates that the leadership is functioning disjointedly.

For example, there is a new ministry that has emerged called “Lay ministers.” With this in mind, one would ask for criteria for this position and duties. There are no clearly defined duties or criteria. The congregation cannot understand their purpose. The question becomes, “Why were they chosen and not I?” This creates a breakdown in the development process while trying to improve the process. Because there are little or no defining lines, some of these Lay Ministers think that they are one-step away from becoming preachers. Without defining lines, these persons are misdirected.

As a result, some of these persons filter in with deacons. Historically, the church had guidelines for ministers in training. Do they need to be ordained to assist the deacons since there are guidelines or criteria for becoming deacons? Without criteria for this new position, the reputations of these Lay Ministers are in question with raging criticisms. Adequate communication would resolve this issue.

In each area of discussion, one will find that communication or lack of communication is the source of confusion. This may stem from the creation of great ideas. However, these ideas are not thought through in its entirety before strategic implementation. As a result, the overall membership of the church is allowed to

formulate their criteria, assume duties, and responsibilities. In each case, the questions stimulate confusion. God is not the author of confusion.

Congregations should not allow the shaping of a new ministry without clear direction from the chief executive officer of the church. All existing ministries should know the purpose of newly formed ministries and how these new ministries intersect and relate to existing ministries. All ministries must know how proposed new ministries will affect the entire congregation's ministry as a whole. Without sound communication, the ministry runs the risks of growing out of shape. Ministries that grow out of shape stimulate loss of control or authority misused or assumed.

Therefore, it is in the best interest of the Thirty First Street Baptist Church to reevaluate or reemploy the systems that have been working in the past. This will grant the church an opportunity to be informed of the functions of this new ministry and set the groundwork for understanding future ministries. Members of the ministry will have a realistic view of their role once effective communication takes place. With this in mind, the congregation will not establish ministry definitions of their own. Reestablishing ministry systems will affectively empower each member for growth and vitality.

With this in mind, the sole purpose for the church's existence in community is to carryout God will. If humanity is to be saved, it will be saved by humanity itself. The church is God's hands. Jesus came to earth to be God's hands. With Jesus, the marvelous and miraculous prevailed. With this in mind, Jesus gives examples on how the church should function. Jesus functioned in the community. Location did not confine Jesus. His examples reflect the mission of the church.

Jesus healed the sick. The purpose of the church is to heal the sick by collaborating with other agencies in the community to promote health care and preventive health care. Jesus healed entire communities from disease. The church must find hurts and heal them. The church should find needs and meet them. Jesus found needs in the community.

Jesus's resurrection symbolized transformation. Jesus shows the church that resurrection is possible. He showed the church that community revitalization is possible. Jesus gave examples of the necessity of teaching from the time He was twelve reading the scripture among the leaders of the synagogue to teaching the parables. The church must now educate its congregation and community. Jesus gave examples for teaching inclusivity. Jesus did not separate Himself from the undesirables. He helped Jews and Gentiles.

In this process, Jesus showed humanity grace, love, peace, and mercy. If the church is to be effective in the community while developing congregations, it must show mercy, grace, love, and peace.

## **CHAPTER FOUR**

### **METHODOLOGY**

In this chapter, we will discuss the methodology and model used in the context of the Thirty-First Street Baptist Church. The attempt to propose solutions for the context foundationally will enhance the rate of success. This section of the methodology will embrace the context from a biblical, historical, theological, and standpoint. A reflection of Thirty First Street Baptist will mirror the foundational concepts already discussed in previous chapters. With this in mind, the Thirty First Street Baptist Church will observe areas of improvement in congregational development by way community involvement. In addition, the church will observe communication among staff and congregation. Thusly, seeing a vast improvement in congregational and leadership relations will better equip this church to aid its community and develop internally.

Finally, research methodology will aid and assist in the evaluation process in the Thirty First Street Baptist Church improvement plan. The research outcomes will give direction to the leadership as they seek to improve communication and relations with the church and community. The research used will test the hypothesis in outcome observation.

## **The Hypothesis**

If sound communication and protocol is re-established in the Thirty First Street Baptist Church context, congruency in thought and clear direction will prevail. With this in mind, congregational cohesiveness and development will improve the churches infrastructure. An attempt to make this a reality will depend upon a few things.

Initially, the leadership team must realize that there is a problem in the area of clear communication. Once the team agrees that there is a problem, the team must identify the nature of the problem(s). The leadership team must develop strategies of resolution. After establishing strategies, the team must apply said and established strategies to the congregation.

The predicted outcome should yield the following results:

1. The staff will receive clear direction from the chief executive officer.
2. The staff will function in their capacity.
3. The congregation will understand policy, procedure, and protocol.
4. The congregation will be equipped in resolving conflict.
5. The congregation will positively develop cohesively.

In this case, qualitative research usage affects attitudinal change. The following tools triangulated the methodology: Pre and Post questionnaires, Interviews, and Workshops.

In establishing the research methodology, a few questions came to mind. The questions were:

1. What is the problem?
2. Why does the problem exist?
3. What are possible resolutions?



4. What solution will derive?
5. Is the outcome positive or negative?

In approaching the problem in the context of the Thirty First Street Baptist Church, Campbell will use the Qualitative Research Method. The process of inductive reasoning will employ sampling the views of the congregation through questionnaires. Bible studies on Conflict Resolution will arise. A solution will develop based on both positive and negative reactions from the questionnaires.

The questionnaire used will generate the opinions of the congregation as to the clarity of ministry focus and direction. This tool will yield clear and concise opinions concerning communication in the above stated context. The sampled population will consist of leadership staff and congregants. Thusly, this process will yield a realistic picture of clarity and communication among the entire church family. The ultimate goal of this method is to discern the problems and opinions from multiple perspectives to arrive at realistic and measurable conclusions.

The final expectation is to derive at a conclusion of revisiting previous procedure. This revisiting will result in focusing on sound communication for positive congregational development. With this in mind, the above stated church family will continue to thrive as a more excellent force in the Church Hill community.

## **CHAPTER FIVE**

### **FIELD EXPERIENCE**

In the context of the Thirty-First Street Baptist Church, we have identified our problem. Our problem centers on miscommunication or no communication of previously employed policies and procedures. As a result, no growth has taken place. The purpose of this field experience is to re-visit dormant material that is essential for church growth in the music ministry.

The initial approach to getting a feel for this implementation was to discover the moral of the people. Campbell gave members of the music ministry and the congregation a pre-questionnaire. The results of this questionnaire showed interest in change. This initial questionnaire created awareness. Prior to the pre-questionnaire, the congregants saw nothing wrong because on the surface everything seemed to be business as usual. Business as usual became mesmerizing. Therefore, awareness was created when the congregants started to see a different approach. After the pre-questionnaire, Campbell started to reshape the actual choir rehearsal.

In the choir rehearsal, procedures were handled differently encouraging members to be punctual. First, rehearsal starting on time encouraged members to be punctual. Over time, choir rehearsal became too relaxed. The leadership would not be punctual. This gave the membership the idea that rehearsal would not start on time.

We started rehearsal on time regardless of who was there. Once rehearsal started there was no lag, time took place. The rehearsals moved expediently. This showed that the leadership was prepared for the rehearsal. Due to this being a factor in rehearsal success, there were some members amazed at the fact that they were learning more music in less time.

The accompanists was given the music ahead of rehearsal via YouTube allowed the rehearsal to move smoothly. The musicians were prepared. In the past, musicians may not be aware of music until they reported to rehearsal. With rehearsal moving more efficiently, time given to edification of the body became apparent. This need became more than apparent. Member of the music ministry give time during the week for rehearsals. Some of them sing in more than one choir. Therefore, may not attend bible study.

The choir members were able to take the time to talk about God. They were given time to be ministered to. The choir members were given the opportunity to ask for prayer request and to give praise reports edified the body of Christ. Choir rehearsal became therapeutic for some members. Other members saw rehearsal as a worship experience. Choir rehearsal fulfilled many needs. At this time, rehearsal went beyond the opening prayer and warm up. The presence of God in rehearsal created an environment where members were able to experience the Lord's presence in a very personal way.

The membership grew during this time. The growth was inevitable. The growth occurred due to divine intervention. This growth may not be because of the project. There were people who had to make a decision between accepting or rejecting what was taking place; the majority chose to comply.

Campbell saw it necessary to reform the music committee. The music committee consists of the presidents of each choir. This committee had not met in twenty-six years. There were presidents who did not know they were on the committee. The music committee was reformed and duties assigned. Members were enlightened as to how this portion of the ministry functioned. Once they were enlightened, they were eager to function as a committee. In fact, they were happy to be useful rather than just carry a title.

The next important component was the handbook. The handbook had not been updated since 1985. The modified and updated music handbook and procedure guide had to bring the music ministry into the twenty-first century.

The mission of the Music Ministry is to aid and assist the pastor in soul winning for Christ. The music is to preaching as plowing is to planting. The Thirty-first Street Music Ministry will strive to communicate the positive power of Jesus Christ through the medium of music. It is the ministry's intent to invoke the presence of the Lord by singing congregational hymns and appropriate music according to the Christian calendar but not confined to the Christian calendar.

With this in mind, the Music Ministry will lead the congregation in praise and worship. In addition, the ministry of music will employ other areas of the arts to enhance the worship experience. By blending the universal language with relevance and reverence, spiritual commitment, diversity of talent and excellence, the church should reach its aim in creating powerful worship experiences.

The Thirty-first Street Baptist Church music ministry blended its traditional African and African American elements to provide a more authentic presentation unto

God and for the edification of God's people. Thusly, the music ministry will be combining relevance with reverence.

Any person who desired to hold a position in the church's music department should be committed to God's program. This brought discussion concerning a leader in good standing. The tithing principle discussed with the leadership created awareness that leading is not just holding a position. In addition, Campbell addressed the administration of the ministry more specifically.

The administration of the music ministry of the black church in the 21<sup>st</sup> Century and beyond will in all likelihood be much different from the way it has been done up to this point. In one of the most radical shifts of the twentieth century, we see a trend which will lead to the requirement of the minister of music to have a firm theological foundation upon which to build the kind of quality music ministry which by-in-large is an agent of healing within the community of faithful believers. Just as the black church is moving in the direction of having more seminary-trained pastors to improve the quality of the pastoral ministry, the writer believes the church will set the same high standards for the music ministry.

In order to assure that there are medicinal properties and dimensions to this ministry of music, the minister of music will need the kind of training, which will allow it to become *medicine for the soul*.

The music department will also explore the position of the music ministry in the worship service. One of the main concerns seen and experienced presently in the black church is the conflict often apparent between the pastoral ministry and the music ministry. However, this is only one dimension of the major problems confronting the

administrator of the music ministry. Another dimension of the problem is how to manage the conflicts, which are part of the group dynamics of any church organization. Our conclusion showed that we believe the seminary training of music ministers will aid them in ministering as well as managing a quality music ministry.

It became important to spell out the structure in the handbook.

The Music Department is composed of the following:

- Minister of Music
- Six choirs
  - Darrel Rollins Memorial Mass Choir serving 2<sup>nd</sup> and 4<sup>th</sup> Sun.
  - Young People's Choir serving the 1<sup>st</sup> Sun.
  - Little People's Choir serving the 1<sup>st</sup> Sun.
  - I.H. Hines Memorial Choir serving the 3<sup>rd</sup> Sun.
  - Male Chorus serving the 3<sup>rd</sup> and 5<sup>th</sup> Sun.
  - Progressive League Choir serving for funerals
- Three (3) Directors – Two (2) Assistant Directors
- Accompanists
  - Drummer
  - Pianist
  - Bass Player
  - Organist
- Music Committee
  - Minister of Music
  - Choir Presidents

- One (1) Deacon
- One (1) Trustee
- One (1) Member at large

All choirs expected to rehearse weekly in preparation for an effective music ministry will prevail.

### **Salaried Positions**

- Minister of Music
- Choir Director
- Choir Accompanist
- Assistant Director
- Assistant Accompanist

### **Vacations and Absences**

If for any reason one cannot be present to perform his/her duty, the minister of music notified in advance can make adjustments. This includes rehearsals, morning and afternoon services, special services, and music committee meetings. Vacations reflect time earned on a monthly basis. Therefore, any salaried full time positions will receive two consecutive weeks of leave with pay. Another staff member appointed continues the work of the Lord.

### **Workshops/Conventions**

Fees for attendance of staff members at local workshops, state, and national conventions are in the yearly budget. Expenses for the minister of music are budgeted.

Other staff will receive a stipend at the consideration of the music committee upon recommendation to the pastor. Amounts dispersed will depend on funds available.

To provide clarity, Campbell spelled out each job description. This was necessary because ministry members had no idea what their tithes and offerings are paying for. Members of the congregation informed of these descriptions as well music ministry members gave credence to church employee's validity. Many members of the church did not know that there was a structure such as this. The new leadership protocol helped to develop structure for other areas of the church. Now the congregation is developing awareness for structure across the church. This points us to accountability.

### **Title – Accompanist**

#### **Job Description**

The pianist, organist, bass guitarist, and drummer should be *dedicated, dependable, loyal, and cooperative*. Their chief aim should be to provide the best accompanist possible for the choir *under the guidance of the director*. The accompanists are to be proficient at their instruments and strive to better their skills each day, being certain that their instruments enhance the sacredness of church music.

#### **Responsibilities**

1. Be present and on time for all rehearsals and services involving the choir.
2. Be able to follow the directions of the director
3. Avoid any unnecessary movements or excessive loud playing which would take away from the music produced by the choir.
4. Be prepared to accompany the choir during rehearsals avoiding competing with each other as the *center of attraction*.



5. Maintain a high level of reverence and professionalism during rehearsals and services. Remember, there is a time to play and a time to keep silent.
6. Notify the director in advance (if possible) of absences or lateness.
7. Avoid conflicts of interest. Your commitment should extend beyond the Sunday morning service.
8. Accompanists are required to serve on Sunday evening engagements on their assigned Sundays.

### **Minister of Music**

The primary responsibility of the minister of music is the successful implementation of the church's music program. The first job is *organization*. He/she should be dependable, cooperative, loyal and dedicated to the program of the church he/she serves. He/she should be a tithing member active in the Bible study program on Wednesdays, which will help him/her as he/she ministers God's Word through song. His/her responsibilities include:

- 1) Directing the planning, coordination, operation and evaluation of a comprehensive music ministry
- 2) Developing long-range and short-term goals assisted by the music committee
- 3) Reporting and interpreting trends within the music department to the pastor
- 4) Carry out the requests of the pastor and policies of the church as related to the music department
- 5) Plan and conduct conferences and meetings with the staff
- 6) Assist in the preparation of the music budget
- 7) Supervise the maintenance of music materials, supplies and equipment in the church

- 8) Be aware of weddings and funerals to be held in the church
- 9) Schedule choirs for service outside of our church
- 10) Maintain active master choir membership
- 11) Direct, accompany the Little People's Choir
- 12) Always seek ways to upgrade the overall music department

### **Choir Director**

#### **Job Description**

The Choir Director is responsible for the musical performance of the choir.

He/she must be capable of selecting music, which is suitable to the program of the church he/she serves. He/she must be willing to do the very best possible job in training the choir to deliver a message to and from God in song-form. He/she must be dependable, dedicated, cooperative and loyal.

#### **Responsibilities:**

1. Be present and on time for all rehearsals and services involving the choir. Attend all music committee meetings.
2. Be knowledgeable of basic music terms; able to teach and interpret (verbally and through directing) various types of music.
3. Select music appropriate to both the choir and the membership. (At least one hymn and two special selections taught each month.)
4. Plan and implement effective and productive rehearsals. (Be thoroughly prepared prior to each rehearsal.)
5. One must constantly work to present a well-balanced program reflective of the worship preference of this church and pastor.
6. Avoid conflicts of interest. Your commitment should extend beyond the Sunday morning service.

7. Evaluate each performance and strive to eradicate weaknesses.
8. Expect to be accountable to the minister of music informing him/her of any changes, absences, choir engagements, or conflicts concerning the choir.
9. Encourage and maintain a high level of confidence and morale among your choir's membership.
10. Inform instrumentalist prior to rehearsals the music to be taught so that they can be prepared.
11. Be willing to attend other programs and activities planned for the spiritual growth and enlightenment of this church family.

### **Assistant Director**

The Assistant Director must have knowledge of basic musical terms and be capable of teaching and directing the choir. He/she must be able to perform the responsibilities of the director in the director's absence. He/she must follow the directions of the director assisting where needed and upon request. He/she is expected to attend all scheduled meetings of the music department.

#### **Responsibilities**

1. Be present and on time for all rehearsals and services involving the choir
2. Inform the director of anticipated absences

### **Accompanist**

#### **Job Description**

The pianist, organist, bass guitarist and drummer should be dedicated, dependable, loyal and cooperative. Their chief aim should be to provide the best

accompanist possible for the choir under the guidance of the director. The accompanists are to be proficient with their instruments and strive to better their skills each day, being certain that their instruments enhance the sacredness of church music.

### Responsibilities

1. Be present and on time for all rehearsals and services involving the choir
2. Be able to follow the directions of the director
3. Avoid any unnecessary movements or excessive loud playing which would take away from the music produced by the choir
4. Be prepared to accompany the choir during rehearsals avoiding competing with each other as the *center of attraction*.
5. Maintain a high level of reverence and professionalism during rehearsals and services. Remember, there is a time to play and a time to keep silent.
6. Notify the director in advance (if possible) of absences or lateness.
7. Avoid conflicts of interest. Your commitment should extend beyond the Sunday morning service.

### Assistant Accompanist

The Assistant Accompanist follows the job description of the accompanist. He/she is capable of accompanying the choir in the absence of the accompanist at the request of the director.

This material presented in the form of a workshop was open to the entire congregation. In addition, laws and choir presented decorum. These new insights startled

many members. Before this time, rules and regulations were from the hip. Policy and procedure ignored drew attention the leadership.

During this workshop, guiding principles for music ministry presented new outlooks. Many were under the impression that music was the only focus. Although music is the primary focus, ministry presented helped members to see that singing is a small part. Introduction to the plan of salvation was the first guiding principle. Member's awareness of their importance in the worship service served as tool to express the need for education.

They learned that they are a reflection of the Levitical Priesthood. The Levites were chosen and skilled to lead praise and worship. The Levites did not employ the "who so ever will, let them come" concept of leading worship. This pointed to self-evaluation and accountability. There attendance is a form of worship.

The updated handbook informed choir participants of cell phone usage in rehearsal. The writer found this important because cell phones were not in use in the nineteen eighties as they are now. They learned the importance of encouragement and prayer in edifying the body of Christ. Voice techniques presented enabled the learner to view posture, breathing and sound articulation. Points given to the persons who have the solo gift for singing enabled some to define their place in the choir. They learned that the music ministry has a mission element.

The music ministry of the Thirty-First Baptist had no mission element. Going forward, the choir is actively involved with the city-wide revival choir, The Gospel Music Workshop of America, Richmond Chapter and nursing home visitation. Outreach and evangelism is now a part of their mission of music.

At the conclusion of the workshop, an evaluation passed out showed positive results. Members concluded that more workshops needed to enhance the educational process of the ministry are in order. Their major concern was centered on receiving more music theory and the study of God. The element of music theory is in place for March's workshop of 2011. They expressed the need for some form of Bible study.

Interviews conducted gave rise to generality. In Campbell's view, interviewees were careful not to speak against the previous administration. However, the need for change was highly welcomed as a breath of fresh air. All positions were interviewed. Interviewees expressed that they enjoy hearing new songs in worship. They enjoy hearing different songs inserted where others had become standard in certain areas of the worship experience.

To complete the evaluation process, a post questionnaire revealed little attitudinal change. The congregation was satisfied with what they heard and saw. However, the congregation has reverted to the old leadership style.

## **CHAPTER SIX**

### **REFLECTION, SUMMARY, AND CONCLUSION**

In this chapter, one will find reflection, summary, and the conclusion of Campbell's experience as he implemented his project at the Thirty-First Baptist Church in Richmond Virginia. One will find Campbell's thoughts and ideas for this context in the areas of improvement, theological thought, and musical implementation.

Let us start by saying; it was a joy to work in this branch of Zion. Having worked as a staff musician, masters of divinity intern, and a doctoral candidate in this church, Campbell has established a great relationship with the families at Thirty-First Street. In many cases, these parishioners have become as family. Therefore, in implementing a project of revitalization, such as this, extreme caution is important.

Campbell had to use caution because he did not want to destroy relationships vital to the future success in this context. There are times when the truth can damage relationships. Years of building a good rapport enabled this project to be successful.

However, Campbell has not candidly revealed his inner truths and opinions. This holds true because he does not want to inhibit his work for the future projects. In reflection, Campbell learned of more family ties in the context. He discovered more generational ties within the context.

As a result, these ties may not be obvious until one seems as though they are coming against a family member. Campbell discovered that many times these family

members might not deal with each other. They might not even like each other but will band together if an outsider comes against the family structure of the church.

Thirty-First Street Church accepted Campbell in their fold at a very low point in Campbell's life and ministry. With this in mind, there are members who feel as though they have ownership in Campbell's ministry. Congregants with this mind set are the first to say, "How could he do such after all we have done for him," This made Campbell in some instances walk on eggshells to accomplish certain goals. However, the work of the Lord must go forth. Campbell's drive to complete this project based on his zeal for ministry caused him to find creative ways to get things done. One must love God to seek ways of communicating with God's people without hurting them when trying to build them up and help them to grow.

Alvin Campbell had to be firm with love when members presented themselves unlovable. In reflection, there were instances when members of the music ministry complained about the person who had been there for twenty-five years. These persons would come to Campbell because they knew he was the only person on staff with a degree in music with experience of being the minister of music of a mega church. Campbell learned that they were going to the person who had been there for twenty-five years complaining about what he was doing.

The question now becomes, "What did Campbell learn from this behavior"? Well, he learned that Jesus the Christ could direct the choir or become the minister of music; and people would still find reason to complain. Their exposure to a higher level of ministry and professionalism stimulated the need of growth in some members. However, there were members who were unmoved or motivated either way. This is the case in any



context. Some members are like leaves. They will go wherever the wind blows. Members of this type have no direction. They have a tendency to attend church out of family tradition.

Campbell recognized that the church and the community shaped choir members traditions. When observing the history of the church, the members told stories that originated in the church. However, these stories shaped who they are because many of them lived in the neighborhood of the church. Very few of them live in the Church Hill area of Richmond Virginia now. Their history brings the community and the church together. With this in mind, Campbell could not negate who they are.

Alvin Campbell had to consider the stories of two deceased pastors. This consideration was reflective of choirs, usher boards, and other auxiliaries named after deceased members. This sensitivity is necessary to complete any project in this context. These people wanted to know that you cared enough to get to know who they are.

With this in mind, Campbell had the support of the majority. Many members did not want their peers to see that they were not on board with the process. Therefore, they came along for the ride. Campbell was surprised to witness the respect they had for him. He realized that these congregants had a concept of his expertise and experience prior to his coming to their context. With this, he was pleased. Campbell gained more confidence to implement.

In reflection, the congregation was appreciative to receive a concept in worship that varied from the norm. Members of the congregation witnessed Campbell as a music staff employee.

However, they now saw him from a leadership standpoint with fresh ideas. It was amazing to find persons who had been members of context most of their lives so willing to accept innovation. On the other hand, there were younger members who were not as acceptable of change.

Campbell realized that some members recognized that change is inevitable. Change will take place whether we embrace it or not. Ministry must reflect relevancy of culture and community. Failure to embrace change has caused congregations to become extinct. People have a tendency to gravitate to ministries who seek to stay relevant.

Music in the church reflects who the church is. If the church worship experience is anthem and hymn oriented it will attract an older sophisticated audience. If the music reflects the contemporary, one will usually find a younger audience. The younger audience tends to affect the budget in a not so positive way. Therefore, with a well-balanced music diet can balance the congregation as it seeks to growth.

Campbell reflects upon the questionnaire given. He found that the questions should have been more direct but again he did not want to be offensive in his approach and reflect an implication of incompetency in the long-standing administration. These were not leading but should have encouraged the congregation to be free and honest. Members stated that had grown spiritually since the projects implementation while other stated they had not. Many stated that their spirituality was strong before the project. Some members indicated that they are still in the growth process.

The growth process for some had nothing to do with the music ministry's contribution to worship. However, some said that they had grown from its' indulgence. When asked about their participation in worship none spoke off not feeling free to

worship God in the presence of others. The Thirty-First Street context is generally a free worship congregation. However, one may never know when the spirit of coldness enters the building.

Most members in the congregation had no problem with the new or old song selections. However, the choir members seemingly had mixed emotions. Choir members were tired of the same old songs. Then there were choir members Campbell saw as lazy learners and did not want to accept musical challenges.

Campbell discussed areas needing improvement. One area that was sensitive, to his surprise was the worship processional. Many choir members thought that choir should stop marching in on Sundays. The choir processional seems to be a distraction from the pre-existing praise and worship period. Although Campbell agrees, hearing this from worship traditionalist caught him off guard.

This is a major sign of spiritual growth. This church had no praise and worship team until this project initiated. Campbell recognized that this element was missing. However, he had no authority to implement it until now. Now it is a permanent part of the worship experience. This is a sign of growth in that most churches started the praise team concept twenty year before.

The choir members want themselves as part of the praise and worship experience. They want to enter the choir loft as the praise team starts worship. There is a hunger to do concerts again.

This ministry was consistent in performing for the church and community. Now this has died. Revitalization is welcomed. Concerts are in planning mode. New music material is in preparation for concerts. This shows that they are ready to grow.

Campbell found that members were concerned about the sound. Most often lay members do not inquire about sound. However, they made inquiries concerning the upgrade of our sound system. There was a deep concern of musician competency. Musicians said to be too loud brings concern. This concern of incompetency stems from a previous employee appointment. The long- standing administrator hired an incompetent family member. This family member is less experienced. In the past, the long-standing administrator has fired incompetent persons in this position.

Campbell maintained documentation to support a replacement. However, due to project time restraints, Campbell could not make a replacement. Choir member's concerns of musician incompetence enlightened Campbell. He learned that people are more cognizant of many facets of ministry. This is more than what meets the eye.

Decorum became a choir member concern. Members of the congregation as well as members of the choir are concerned about gum chewing, walking out during service, and note passing. As this congregation seeks to develop its' visual media ministry, they have grown to observe the overall look. Campbell did not know the survey questions would stimulate these types of concerns.

Campbell noticed another concern. Choir members wanted to learn more songs with biblical bases. He spoke to this issue. He informed members, some songs of culture often times speak out the author's personal struggle. These songs historically helped to shape the spirituals which they so love. As a result, the request for more hymnody arose. This is sign of growth and congregational development.

In addition, the concern to grow as a music ministry family was present. With this in mind, more fellowships outside the church walls became a request. These gatherings

will allow members to see each other beyond the typical church face. Fellowships beyond church walls promote cohesiveness among the saints and present a more human approach to Christianity as the community may see them. This connects the church with community and fosters dual development.

The unchurched community views Christianity as something they cannot attain. The church gives an impression that they do not enjoy life. They show the community an arrogance that turns away persons who may desire to join the church. However, they may feel that they will not fit the church mold. This says that the church cannot develop because they present walls.

There are times when God destroyed to start the revitalization process. However, Campbell sees this as being more detrimental than helpful in this context and at this time. Therefore, he sought to take what was in place and reintroduce policy and procedure as a means of implementation.

In reflection and summary, one will find that the Thirty-First Street Baptist Church will prosper and grow. This project has put fire under the old administration. The members are now pushing the old administration to keep the pace moving in forward motion. Maintaining this momentum may not difficult for one who lacks the skill and discipline to continue the process.

In summary, Campbell would cherish the opportunity to develop the music ministry handbook. He would keep the updates made. There is a need to have consistent music committee meetings to continue shaping and reshaping what is in place. This ministry, once again, could be a first class ministry in the Richmond Virginia area.

This will aid and assist in a continued moral boost. No longer is this music ministry content with the usual procedure. Campbell would continue to look into the job description of the musicians and their pay scale. There is a gray area in salary description. This has presented some discrepancy.

This also holds true when it comes to vacation days and absences. Campbell encountered questions concerning the budget. He could not discern why questions concerning money came to him and not the old administration. In leadership, money is always an issue. Handle money properly or one's credibility and honesty is jeopardized.

Choir decorum enforcement would become paramount in the revitalization process. This ministry experiences too many members coming against the structure. This is due to being misinformed. This is due to no communication. There is little accountability held when it comes to the employee's job descriptions. The trustee board has concerns in terms of accountability.

The board of trustees and the pastor must seek to develop employment in replica of Human Resource structure. Today's church is taking a corporate stance in terms of employment. At this point, leadership allowed hiring and firing at will lends itself to lawsuits. Campbell will continue to push this concern. He has witnessed unfair employment practices.

In summation, careful attention given to revitalization and growth would come from the standpoint of creating awareness of the ministry's history as it relates to its current state. In turn, the members will be motivated to explore new concepts for growth. The idea that music has a mission would allow members to function as ministers of music rather than just singers. As a result, they would align themselves with the pastoral vision.

Ministry growth and revitalization becomes apparent when the inspiration of Christ dwells in the ministry's midst with wisdom. Therefore, teaching and training must take place in music preparation lifting the spiritual life of the membership. In addition, the participant must know who they are in Christ. They must establish a relationship with God.

In establishing a relationship with God, they will learn that all the saints have sinned and fallen short of God's glory. They will learn that no one has it all together. Many will find that God is forgiving and the initiator of guilt and shame. God is a forgiving God. As servants of God, there are things that all Christians should be aware of in their daily walk with God.

The Apostle Paul speaks to the developing church seeking revitalization. He reminds the congregants they are forgiven in Christ. They are justified. Paul reminds the growth seeking church that sanctification is theirs. They did not draw themselves to the ministry. God drew them. The Holy Spirit seals members working in the ministry. Therefore, deliverance from condemnation belongs to them.

This allows the members to focus their worship on rendering praise to God as they aid the pastor in leading worship. The choir must concentrate on preparing music beyond the ability of the congregation. This will allow them to aid in soul winning for Christ. Also, sing to God on behalf of all people. They represent the Levitical Priesthood. Therefore, they must be committed to preparation and study.

With this in mind, they can no longer do things without order. God is not the author or originator of confusion. First Corinthians says, "Let all things be done decently and in order". This order speaks to maintaining ministry business inside of the ministry

and not every other ministry or organization. Members must not gossip. Gossip will spill into the congregation causing discord. Members must uphold their leadership.

Members must realize their presence is a part of their spiritual effectiveness. One's presence builds morality and loyalty. One cannot be loyal to God if one is not present to be God's hands and feet. In terms of a choir member, one who does not attend consistently shows disloyalty to God and disrespect to the members who are loyal to God's ministry.

The one called in ministry should avoid unfriendly attitudes toward people. Each member is looked upon as agents of God. Those who sit in the pew on Sundays revere them who ministers to the congregation. Therefore, choir members are looked upon as priest. Congregants are listening to one's conversation.

In the body of Christ, we must build each other up in love. We must encourage each other and never rejoice in one's down fall. We must consistently pray for one another and be considerate of one's feelings. We must avoid arrogance and seek to be humble. One must concentrate on keeping peace and not allow people to lure us into conflictual situations. We who are God's instruments should be the first seeking reconciliation. We who minister in the Lord's name must seek excellence. One must offer God's best at all times. Dedication to God's work should be our central focus.

In conclusion, the ministry of should seek to touch the lives of the community and congregation. The music ministry must touch the community by seeking to finds hurts and then healing them through music. They must seek to find needs and meet them. These needs must touch those who are in nursing homes, places of incarceration, hospitals, and those who are homeless.



In most churches, the music ministry tends to have one of the largest budgets in the church. The music ministry must find creative ways to support itself. Tithes and offerings are not usually enough to sustain the music ministry in smaller congregations. Therefore, leadership is extremely important.

In conclusion, Alvin Campbell strongly believes in education. If he had his way, he would not have unqualified people in leadership positions. It is not enough to say you love God without giving your best. In this context, the previous pastor should have never placed one in a position who has no qualification. This is a virus! The person in leadership has functioned with no real accountability. The present leader is impressed by their own resume' and is a legend in their own mind.

Members believed this appointment came because they were born in the church. This means nothing when the souls' of God's people are in incompetent hands. This person has been in this position too long. Alvin Campbell believes God is not pleased with the façade taking place.

Under the current leadership configuration the music ministry handicaps the ministry. This holds true because music is essential to church growth. The church is unable to hire competent persons because current leadership needs two people to help them accomplish the goals of the music ministry. When their helpers are unavailable, they cannot effectively lead worship. In turn, this person sits and watches.

When this occurs, the question becomes: "Why are we paying this person"? "How did they get the minister of music position if they cannot play the music"? This handicaps the ministry. However, this person is a long- standing member. This person connected to the founding families of this context can do great damage. Removing this person can

cause extreme trouble. One in leadership such as this has systematically built relationships over the years. Family members know the level of competency. However, they will not speak out against family.

When Alvin Campbell joined the staff of this context, this arrangement did not bother him. Today, the current arrangement regarding the music ministry is problematic because of a spirit of excellence and a conviction to give God the very best through the ministry of music. His feelings have grown as he is compelled to eradicate the offering of tainted sacrifice unto an Almighty God.

The closer Campbell seemingly gets to God, the more Campbell realizes we are God's hands and feet. We cripple the body of Christ by placing deformed feet and hands on the body. God can use anything! However, that does not mean that it is permissible to give God anything. We must have a heart seeking God's will.

Campbell would like to say a few things specifically to the academy and to those who may use this as a form of research. As church professionals, we must be the persons in leadership who promote education. No longer can we accept anything, call it *Holy*, and expect God to bless it over and abundantly. Those of us who are to be doctors of the church must use good judgment and character when hiring. We cannot accept people in leadership on the premise they just have a willing heart. One must have a willing heart to follow God to accomplish God's purpose. However, a willing heart must be accompanied by education and skill. We must set the criteria and credentials or else there are no grounds for accountability.

Theologically speaking, God is immutable. God does not change. However, God changes time and space. In Campbell's view, God changes all creation in time. Therefore,

God's human creation must change in time and culture. As God changes things, it is a theological profundity to seek God's purpose through seeking God. We only find God through relationship. Therefore, we cannot discern God's purpose for ministry growth using people who do not seek a relationship with God.

We use too many people in leadership who do not know God. They do not study at home and do not attend bible study. Campbell believes all leadership members must study under a trained theologian or a pastor who has seminary or theological training. The pastor must have credentials in theological study. The old home Bible study when the saints gather to give their misinterpretation of the Bible is not good. The congregation must learn from trained people. We cannot accept this any longer. Strong church growth can only grow when the congregation receives the same balanced diet. This diet must come from trained leadership, one who knows how to prepare a balanced meal.

In the Baptist tradition, Campbell is appalled by the way, leadership appoint themselves. In this tradition, one can wake up any morning; come to the church and say, "The Lord called me to preach today." Having heard this, we rejoice in the calling. However, we will allow them to preach from the pulpit without training. Those of us who know better, listen to them take the scripture out of context.

The question now becomes, "Would you allow a Plummer to pull your teeth because they said, "The Lord called me to be a dentist this morning." Would you want a registered nurse doing your heart transplant? Why do we allow people to operate on the souls of humankind without being qualified? Qualifications are necessary in the church. There was a time when the church could not do any better. In this day and time, this is no longer the case.

The congregation is more educated now in our culture now than ever before. We must stop making excuses for incompetence. The congregation is hungry for the living bread. We cannot lift the savior if we have no hands. We cannot walk the walk of faith without feet. We must leader by example. We must study. This is why Campbell is so irritated with his findings in this context. Campbell looks at himself and seeks to grow.

In conclusion, Campbell took the opportunity to conduct an informal interview with the untrained person in leadership for the last twenty-six years. He was not surprised at what he heard. When he asked, Now that you have the title of Minister of Music, will you study? The answer was ambiguous. The person replied, "If I go back to school, would I have to write papers and stuff?" "I do not like doing all that writing."

This person, under the pastor who appointed them, gave them the opportunity to take classes in ministry and music. This person studied music theory with Campbell for two months and stopped without notice. This person would not accept the concepts taught. They reverted to doing the lesson their way.

When asked, "How do you feel about the invitations the music ministry receives?" The response was, "I don't respond to them." Campbell mentioned that this destroys rapport we have in the community. The response was, "I don't care what they think child." This one does not want to grow. They cannot help the ministry to grow. People like this in leadership will never line up with a pastor's vision.

Must we continue to pay people in leadership who really do not care? Attitudes such as this damage the revitalization and growth process of the church. When do we draw the line? How long do we oppress the congregation with incompetence?

Alvin Campbell realized that he must become the first agent of change. The congregation must see growth and vitality in the leadership. We must have a zeal for self-directed learning. That is why we read Patricia Cranton's book in our first phase.

Campbell will continue to work in The Thirty-First Street context as the Pastor of Creative Arts. With in mind, Campbell will continue to encourage the music leadership to study. Campbell will continue to aid and assist in creating educational opportunities over and above the music leadership. This is possible since the music ministry in under the Creative Arts umbrella.

Alvin Campbell sees this project as one that is just getting started. This process will continue until growth and revitalization is evident in the Thirty-First Street Baptist Church context in Richmond Virginia.

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